SHAKER COLLECTION

Item 124

"Mother's gospel
The last dispensation
of God to man"

2 Papers of Shakers
124.

Mother's gospel

The last dispensation

of God to man—

Verily, verily, I say unto thee, except a man be born from above he cannot see the kingdom of God. --- spirit & life.

Union Village,
March 13. 1819.

Introduction

The following addresses are not intended to exhibit a form of orthodoxy either in poetry preaching or prayer. but merely to introduce a subject in which all souls are deeply interested, and which, sooner or later will have to to be canvassed till the truth is made manifest to the ends of the earth.

But little light is needed to shew the fall & depravity of man but how creation is to be restored is the grand question. We have taken up the subject, not upon the ground of speculation but of facts. taking it for granted that the work of God terminated with the woman and therefore with the woman it must revive.

To avoid the heathenish idea of a sexual correspondence among the Gods we have represented the spiritual union between Christ and Mother as consisting first in the man & second the woman rising out of nature into the one pure and holy spirit of God, by which they put off their male & female nature, according to the flesh and become one spirit. which we understand to be the free woman, the Mother of us all. And whether it is most acceptable to address the Spirit, the Mother, or in the Spirit to call upon the Father is matter of free enquiry.

The last dispensation of God to man.

The voice of Wisdom, or Mother

1. Come hearken all ye simple few
Your great eternal Mother saith
Through ev'ry age I've nursed you
To save you from the snares of death
In the eternal Father's throne
I've sat in council clad with fame
From everlasting yet unknown
To man tho' Wisdom is my name

2. I was brought up with God most high
Was with him e'er the worlds were made
Before he spread the starry sky
Or earths foundation pillors laid
My glory and my all was God's
His joint companion cloth'd in light
Before the fields before the floods
I daily was his soules delight.

3 When he commanded light to spring
Out of the darkness I was there
And help'd him fashion ev'ry thing
That moves in water earth and air,

Mother's gospel

The hills and mountains never stood
Without my council and consent
When he pronounc'd creation good
I gave my voice with full accent

4. When the eternal Father said
Let us make man in our own form
'Twas my delight to see him made
So far superior to the worm
Made in our likeness so complete
The male and female both in one
That love and union there might meet
And heav'n on earth might be begun

5 But to what mischief did ensue
The fallen prince of darkness rag'd
To see God's work break forth anew,
And all his malice was engag'd
He laid his subtil plan so deep
To plant his nature in the twain
That on his belly he did creep
And through the woman forc'd his bane

6. So they God's pointed word pass'd by
And heard the serpents lying tale,
Dying, they did begin to die
For God's pure word could never fail.

Mother is matter of free enquiry.

Now both begotten into death
By that vile prince of endless night
They breathe deceit with ev'ry breath
And love the darkness more than light.

7. In this vile nature they were curs'd
And all their seed through endless life
For their pure love was turn'd to lust
Their union into war and strife
But yet in heav'n it was decreed
(I Wisdom first devis'd the plan)
That Woman should bring forth a seed
Which should redeem the race of man.

8. Yet in that nature they went forth
And multiply'd a sordid race
From east to west from south to north
God could not find one holy place
Thus it repented us with grief
That man was made on earth at first
To all my teaching they were deaf
And took them wives to serve their lust.

9 So I forsook the fallen race
As only flesh they did appear
Except in one I found a place
That could be mov'd with godly fear.

Mother's gospel.

And he prepar'd an ark of wood
By the express command of God
And as through fear his works were good
He and his house escap'd the flood

10. I nurs'd this little chosen few
That they might lead a fruitful life
But in their seed corruption grew
And fill'd the earth with blood and strife
Then types and shadows were impos'd
A fiery law to check their lust
But all these figures but expos'd
And shew'd their nature more accurs'd

11. When carnal rites of course must end
And worldly exhibitions close
I with the Father did descend
Upon a virgin whom I chose
And now to make an end of sin
And give the last decisive sign
A new creation did begin
Conceiv'd in innocence divine

And now to close my plain address
The Word in woman is the same
"She is the Lord your righteousness"
Altho by man at first she came
The Word was in the son of man
For ev'ry sex full and complete } follow
But now in your good Mother Ann } thou me.
Behold the two great rivers meet. Ezek. 47. 9.
Marg.

Reply. O Mother Wisdom how we feel
To hear and learn what thou hast done
The end of all things to reveal
Thro the companion of thy son
We own her in her sacred lot
Inspired & ordain'd by thee
And tho' the world believe it not
So it is so, so let it be. Amen.

Mother's gospel.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble, for the day of the Lord cometh. Yea it is come. A day of darkness and gloominess, a day of clouds and thick darkness &c But whosoever shall call on the name of the Lord shall be delivered. Joel 2.1.32.

That there would be a day in which God would be manifested for a final separation between the righteous and the wicked, hath been justly expected in all ages of the world ever since it was predicted that the seed of the woman should bruise the serpents head.

Enoch the seventh from Adam prophesied of this day — It was signed out to Noah, promised to Abraham, Moses and the prophets, and pointedly predicted by Christ Jesus & his apostles.

The prophecy of Joel as quoted by St Paul is plain and particular, that to the wicked this day would be terrible — But whosoever shall call on the name of the Lord shall be saved.

Now this might be considered very simple & easy to call on the name of the Lord, that salvation can be had very cheap if this is all that is required; but to prevent mistakes, the apostle

hath mentioned a few prerequisites to calling on the name of the Lord, which perhaps but few have duly considered,

"How shall they call on him or her on whom they have not believed, and how shall they believe on him or on her of whom they have not heard and how shall they hear without a preacher, and how shall he preach except he be sent. Rom x 14

Millions were then offering up their prayers and supplications to their deities who doubtless entertained a vain hope of being saved, as if God was bound to save all of every character who would call upon him by any name. "But they shall call & I will not answer."

Therefore to view the matter in a proper light; God is first to be revealed and by that, thro which he is revealed, to get a name which he will own, & under that name (which must be significant of his nature and work) he must be believed on & addressed with a proper manner of faith: for without faith it is impossible to please God.

Now it is certain that God hath been declared at sundry times by names significant of the work in which he was to be revealed which names ceased with the work of which they were expressive

Thus when his power was to be revealed among the posterity of Abraham by signs & mighty won-

ders he was made known to the patriarch by the name of God Almighty. but by his name Jehovah was he not known.

Again when the dispensation of the law and the prophets was ended (which made nothing perfect) and God was manifested to beget his own divine nature in the souls of men his name and title was that of the Father. and under no other name was he to be addressed. When ye pray say "Our Father."

But when the dispensation changeth from the work of begetting to bringing forth, there must of necessity be a very important change in the name title or character of the deity: here neither the name of God Almighty, Jehovah nor the Father will apply. but a name expressive of the thing to be accomplished however humiliating to the exalted sense of vain mortals.

But as God is never ashamed of his work, and as the last dispensation of mercy and grace to lost souls is to be born of God, therefore the only name to which God will answer in this great and last day is that of Mother

Now as one part of the work of God is preparatory to another, so one name may prepare the way to receive another, and thus the mystery of Motherhood in deity

was presupposed and implied in the title of Father, as the office of Mother is necessarely subsequent to that of Father, and neither can exist without an offspring.

Why God was not addressed under the title of Father until the appearing of Christ was not because this title was unknown or men unwilling to appropriate it, nay the term was familiar, and enough willing to use it to say verily thou art our Father, we have all one Father even God; but God would not own it, nor would he answer to that name, until it was justly adopted by his only begotten son who did always the things that pleased him, and then and not til then it could be manifest who was of God and who were of their father the devil.

Neither was the title of Mother unknown in any age. Eve was the Mother of all living: Sarah the great mother, as much as Abraham was the great Father. There were many mothers in Israel, and the virgin mother of our Lord superior to them all; moreover many things were spoken concerning Wisdom, the Holy spirit, the comforter which implied the correspondent relationship of a Mother in God, but still it re-

mained a hidden mystery until a female was actually brought forth in her order, with whose spirit the Holy Ghost could witness that she did the will of her Mother in heaven as Christ Jesus had done the will of his father.

From all which it is plain that there could be no foundation for calling on the name of the Lord for deliverance, or a real birth out of sin & misery until a tabernacle was prepared in which that name of God should be placed which should answer to the works; which tabernacle could be nothing else than a woman who through the eternal spirit offered herself without spot to God, as the man Christ Jesus had done and by the spirit of holiness and the resurrection from the dead declared herself to be the daughter, the first fruit unto God of the female part of humanity, as Christ Jesus was first in the order of the male, and in her lot and order to travail in birth for the redemption of souls as the man Jesus went forth with the seed of eternal life to beget them to a lively hope. For as the son doeth the works which he hath seen with his Father, so the daughter doeth the works which she hath seen with her mother.

How then could the name of Mother be preached, or who could be sent, or who could believe in, or call upon that name, until the whole creation male & female

should be ripe for the birth out of that corrupt and beastly nature into which man fell.
Or how could there be deliverance till there would be a crying out to the deliverer. as a woman crieth out in her pangs. and who is to deliver? The almighty? The Father, or the Son? nay verily. Not by might or by power but by my spirit saith the Lord, For the spirit searcheth all things.
The Father judgeth no man but hath committed all judgment to the son, neither begetteth any, but hath given the seed of the word to the son. all power said the son is given me of my Father. and in the same sense the everlasting Mother delivereth none, but hath committed all power for the birth and deliverance of souls to the daughter, who fulfilleth and executeth her lot and office, that all souls may be one. therefore whoso ever cometh to God revealed in Mother must believe that she is, but how shall they believe unless they have heard: so then faith cometh by hearing and hearing by the Word.
As we have begun to declare the order of God, before we are done we mean to prove that a sufficient foundation is laid for all souls to call upon God according to the revelation of the present day. that the character of Mother in deity is manifest from reason and the nature of things in the visible works of creation, and supported by the scriptures of truth, for the faith of all, that all souls shall be left without excuse and if any perish that it be thro their own unbelief in respecting Mother by which it shall be manifest in their own

conscience that they are not the children of God, but of the wicked one doing the works of their father & mother, and utterly perishing in their own corruption.

At present we shall state a few things as comprising the form of doctrine delivered to us, which doctrine is necessary to be believed by all who would find deliverance or in other words to be published for the faith of all souls.

1. That in the deity there existed from everlasting the two-fold character or property of male and female. That the male character is properly the great first cause the creator of all things; but the female character giving birth and existence to any created object, is, by the object brought into existence to be owned and respected as the second cause in union with the first.

2. By this divine second cause man was brought forth into existence, male and female as the offspring of God bearing the image of him that begat and of her that conceived and bare.

3 That out of the man male and female was formed a distinct character called woman as an help before him (see many whose office lot and relation to man hath ever been secret from the foundation of the world; which being the last and finishing part of the work of God was intended to represent the unity and perfection of God in the highest degree.

4. That the woman being beguiled and deceived by an inferior animal resigned her proper lot yielded to the base and poisonous influence of a beastly & devilish nature — was excited to lust after what was forbidden

and ministred the same nature to man, by which he was moved, without God or any divine impulse whatever but as a natural brute beast to go forth in the work of generation. By reason of which transgression of the woman she forfeited and lost her proper lot as the image of eternal Wisdom and was degraded below the female of inferior animals to be under the rule and government of a lawless nature in man, to conceive without Wisdom or any influence from God, but merely through the rage and distemper of lust and consequently to bring forth in pain and misery after the image of the prince of darkness, by whose influence she was moved.

5. That the creation of God was thus totally marred and and all true order subverted that man male and female as first created, was left without his divine help, became morally dead to all good and alive to all evil. That the sensual and sordid race who sprung from lust and lived in it were not the offspring of God but the seed of the serpent, a generation of vipers, poisoning and corrupting butchering and destroying each other, of whom Cain was the first and set the example.

6. That eternal wisdom wrought in many ways to preserve a seed in man, a conscience, a power of reason, a judgment and will toward that which is good. — That the soul of man was often quickened in some degree

and brought to a measure of sensation and feeling, but a real resurrection from death in sin, was never known till there was a second birth or the birth of a second man ordained to raise and quicken the first and to whom the first should be subject.

7. That this second birth served as the second display of the sacred characters in deity — That altho a body was prepared in the womb of the virgin Mary by the overshadowing of the Holy Ghost and the power of the highest yet the real new man was not flesh and blood but spirit invisible to mortal eyes and in power and glory far surpassing the human soul even in its first creation, and capable of quickening commanding and governing it.

That this birth of the second man was the beginning of a new creation that it included both male and female as the man is not without the woman in the Lord & as the male cannot exist without the female in any order of being visible or invisible; therefore the second man was answerable to the first, constituting but one body and without help from any superior or distinct order on earth. And therefore as it was not good for the man to be alone and his help could not be formed till the fulness of times, a deep sleep or falling away came upon the whole body of the second man, when out of that body, a bone was taken as the foundation of a new and distinct subsistence, first manifested in the person of Anne Lee. who being

cleansed from all filthiness of the flesh and spirit and constituting neither male nor female according to the laws of a carnal nature she became a fit temple for the Holy Ghost the everlasting Mother; and thus the last and finishing part of the new creation for the full and final manifestation of God is introduced in the line of the female thro. whom both male and female have to come into existence and in whom all souls constitute but one seed; & must eventually be united in one body.

Now the world have heard of Jesus and they have heard of Ann Lee And from their general character it would be very debasing indeed to call upon either of them as God. yet one who discerned the true office & lot of Jesus could boldly assert that at his name every knee should bow.

This can be easily reconciled by giving him the office and title of the everlasting Father, but to this name no knee shall ever bow with acceptance until it first bow to another name, and that is Mother. For what Father or child can certainly know their relation to each other but by the testimony of the Mother. Then what availeth all the bowing of knees & confessing of tongues to Jesus as the friend of sinners, God nor Christ will own no sinner as their offspring nor shall any soul eventually dare to call Jesus their Father but by the Holy Ghost which was revealed in the person of Ann Lee, as thro no other order can any created soul come forth in the image & likeness of him that begat.

But it is neither the name Jesus nor Ann nor persons

known by these names that are the objects of worship The flesh profiteth nothing, it is the spirit that quickeneth. And as the spirit which was manifested in the woman called Mother hath formed and constituted a body for the trial of all spirits, it is to that body that souls must come to find deliverance from sin and to the spirit which dwelleth in that body which is the Mother of all living, they have to apply for deliverance. whether that spirit is in the bodily appearance of man or woman; for there is one body and one spirit. And that this spirit is to be addressed in her proper name and character is further evident from the following considerations.

1. As to us there is but one God and one mediator between God and man, it must be on the name of the mediator that we call for all that we need, and who that mediator is can be easily decided.

A mediatorship must of necessity be distinct from both the contending parties and hence we may see at once the absurdity of antichrists mediator composed of both God and man in two distinct natures and one person forever. but common sense and much more the scriptures of truth declare that the mediator is neither God nor man. but a middle order of correspondence with each. It is true that St Paul hath stated the man Christ Jesus as the one mediator, but in

the greek it is anthropos common gender male or female & signifieth an upright being. therefore it is evident that he did not mean that (aner) man who was called Jesus. That upright being ~~called~~ Christ Jesus was a quickning spirit from heaven and whether this spirit would eventually appear in male or female neither the man Jesus nor Paul pretended to know, but that this spirit which spake by Jesus and Paul was the feminine of deity and therefore a proper mediator on the part of God the sacred records abundantly shew.

Hence said the inspired prophet. She was with thee and knoweth thy works; was present when thou madest the world and knew what was acceptable in thy sight and right in thy commandments. and hence the following prayer. "O send her out of thy holy heavens and from the throne of thy glory, that being present she may labour with me that I may know what is pleasing to thee for she knoweth and understandeth all things.

Then by what spirit did Christ Jesus or his apostles speak but the everlasting spirit ~~of~~ Mother of our spotless Mother who had proceeded & come forth from God out of the Holy heavens in answer to Solomon's prayer.

And being sent in her true character & relation to to the Father, having all his fulness, knowing all his secrets & understanding all things who could be so proper to mediate on the part of deity.

Again that Mother properly filleth the character of mediator on the part of man is equally plain from her

certain knowledge of all his secrets. She knoweth his works and what is most pleasing to him, and therefore behold the man whose name is the branch and she shall branch up from under him (Zech 6.12) and shall build the temple of the Lord and the council of peace shall be between them both not between God and man for they never could agree but between, the female of each, constituting one order, one divine mothership comprehending all things in heaven and earth. For she passeth and goeth thro all things by reason of her pureness and is the brightness of the everlasting light the unspotted mirror of the power of God, the image of his goodness.

On whom then should lost souls call for deliverance but on Mother. who is more moving than any motion. In whom also we live move and have our bieng.

It is therefore not strange that souls travailing for redemption should call upon Mother with strong cries and tears altho She be not far from any of us.

Neither is it strange that souls delibered from the bondage of corruption and brought into the glorious liberty of the children of God should often call upon Mother.

Among little children nothing is so endearing as the name of Mother, nor are they at all ashamed of that name but glory in it and will add to it every title that render it still more endearing. "My kind Mother my pretty Mother my good loving blessed Mother!"

There is nothing either mean or vicious attached to the love and reverence of a Mother as such, or obedience to her councils

The apostles spake often of their little children, but by what spirit they spake common sense can decide. That it was by the spirit of the Mother therefore when St Paul spake of travailing in birth, he desired to be present and to change his voice. how change his voice? but to the trembling groans and agonizing cries of that spirit which he represented.

John who lived the longest and travelled the nearest to the day of full redemption, addressed a letter to the elect lady and her children. And who was this Elect Lady or female Lord (Kuria) we have no account of any such personage then in existence, therefore the fact must answer for itself that it was our blessed Mother the Lord our righteousness whom he saw in vision & revelation, as he saw the woman clothed with the sun &c.

Then if these things are facts which is undeniable is it not time that conscience had something to do in the matter. Will it suffice to reason on the subject & form opinions this way or that; or must we not as accountable creatures consider what is the requirement of God, and how we are to answer it. for as certain as God hath spoken to us in these last days by Mother.

so certain it will be dangerous for any to be ashamed of her or of her words before this adulterous generation. or to refuse the most cordial & pointed obedience to her teaching. For as certain as the spirit of Mother groaneth and travaileth in the creation for the deliverance of souls in this great and last day, so certain all must come forth either dead or alive, either into the resurrection of life or damnation: And upon this point the final destiny of each will turn. that whosoever shall call on the name of the Lord shall be saved, such as acknowledge God according to his present work in the office of Mother & do really and truly believe in her name and own her in the line of true obedience shall be saved And if such as humble themselves as little children and in obedience to Mother take up their cross against all sin, are scarcely saved, where shall the ungodly and the sinner appear?

Thus the way and only way in which souls can experience a second birth is revealed and made manifest, being delivered from the nature of sin and brought into the light and glory of the heavenly state to behold their lovely and beautiful Mother who maketh all things new and entering into holy souls maketh them friends of God and prophets. who is more beautiful than

the sun and all the order of stars and on whom they feel dependent for the continuance & increase of life and every blessing, and to whom in every strait their prayers and supplications are freely offered.

Now from all that hath been said we see no foundation for the female part of the fallen race to glory more than the male, as the order of Mother hath nothing to offer to one more than the other, but an equal cross to each by which they become members of one body,

As to the perfect equality of the sexes while in the flesh it is all a dream. God hath said it, and his word shall not be broken that he shall rule over her. But in Mothers gospel they constitute but one body and one spirit and are distinguished only according to their different gifts.

Again there is nothing in Mothers gospel to despise any work or name of God heretofore manifested or declared but to own and acknowledge all that ever was revealed of God in any age or dispensation. but as the Father and Mother have each their day and dispensation towards their offspring, and as this is Mothers day. to confess that we are in the Mother & the Mother in us must presuppose a due respect to the Father & will only imply a further proficiency in the work of regeneration.

Furthermore it need not be objected that calling

upon Mother is fixing a foundation for images or forms of prayer after the error of Roman catholics and protestants yet laying aside all superstition & senseless formality there is an acceptable medium between this and the dumb silence of the Quaker. for where the spirit of the Lord is there is liberty & freedom for souls to express their desires according to the movings and working of the spirit which they feel and to lift up their voices with one accord, To let their requests be known & to manifest their faith and dependence on God for what they desire or need.

Therefore instead of stopping the intercourse between heaven and earth Mother's gospel hath opened it much wider. For God promised that he would turn to the people a pure language that they might all call upon him & to this end Mother's spirit is given to her children as a spirit of grace and of supplication, & that pure and simple language inspired into those who are of one heart & one soul which is the Mother tongue of all the redeemed & in which all who call upon the name of the Lord shall be delivered. For in Mount Zion shall be deliverance as the Lord hath said. Now in this great & latter day how are the tribes of God to pray? Is there not some appointed way to vent the souls desire? We

An Address to Mother who was & is & is to come

O righteous Mother! Spirit of Wisdom, holiness & Truth! Thy name and remembrance is from everlasting. The Lord possessed thee in the beginning of his way before his works of old. Thou wast set up from everlasting from ever the earth was as the test of truth the image of goodness and the pattern of all beauty. Before the mountains were settled before the hills thou wast brought forth. When he prepared the heavens thou wast there. when he set a compas upon the face of the deep. when he established the clouds above — and appointed the foundations of the earth and formed (man) the highest part of the dust of the world — Then thou wast by him as one brought up with him — daily his delight — rejoicing before him — rejoicing in the habitable parts of the earth and thy delights were with the sons of men.

We believe in God — we believe also in thee. By the light of thy presence and the records of inspiration we trace thy footsteps from the beginning of ages or ever thy name was known. As the Mother of all living thou wast revealed

in the garden of innocence and for thy habitation the body of Woman was prepared, not to be touched by any thing that defileth and that body thou didst posses and ornament with comeliness & beauty until it became prostituted to the base purposes of lust.

By sin and transgression thy sanctuary was defiled thy tabernacle laid waste, thy laws & ordinances blotted out, and a spirit of darkness, of filth & uncleanness through all generations hath reigned in thy stead.

Thou wast grieved at the heart with the lechery of those sons of God by profession, who ~~they~~ looked on the daughters of men with a lustful eye and took them wives of all which they chose, and it repented thee that man was made on the earth because he was flesh & no principle in him with which thou couldst strive for a reformation. yet thou O Mother hadst respect to faith and virtuous fear for which an ark of safety was prepared, while the earth was purged from its pollution.

The inventions of the wicked thou didst ever hate & from the noisy multitude ever withdraw, therefore was the builders of Babel confounded when left to their own wisdom and natural sagacity.

Virtuous retirement is thy delight, and on the ground of composed reflection thou art ever found therefore was righteous lot preserved by thy councile.

and stood to witness the ruin of that wicked throng of whose wickedness he had been a quiet spectator.

Thou perfectly knowest the elements of all things. & passing through all bodies and spirits can perfect ly distinguish the different qualities of every com pound, and separate the foul from the pure & reduce each to its proper element, Therefore —

Abraham a man of faith and government was by thy influence & council separated from his natural kin and constituted the father of the faithful & to his seed which is the fruit and offspring of that, the promises were given.

To him thou gavest a son by promise when in his flesh the laws of an unclean nature had become extinct, & by the sign of circumcision didst shew the seat of all human corruption, and from what we have to be cut off & separated before we can be ingrafted into the good olive tree.

So this chosen generation thou gavest thy law. as a ministration of death to a carnal nature, & by many signs and similitudes of spiritual things didst strengthen the faith of the simple until thy pure offspring was born into the world, free from all sin and pollution.

The substance of John, the baptist was not hidden from thee O Mother! when old Zechariah ceased to perform the functions of a beast. but according to thy hidden law this promised messenger was curiously formed in the lower parts of the earth. & came forth clothed with thy innocence & beauty to prepare the way for a more pure and perfect seed.

We own and acknowledge the holy child Jesus as the promised seed of the woman, born without sin and taught from his infancy to bear his cross against all evil, but having a body of flesh & being united to man in his fallen state he took part of all the infirmities of our nature which he overcame and abolished as a perfect pattern to all souls.

Thou O Mother art the true light — the brightness of the Father's glory, the image of his goodness. Thou art the glory with which our blessed Lord was glorified on earth & thro which he honored and glorified his Father who is in heaven.

In the surrounding brightness of thy heavenly beauty our blessed first Father walked when risen out of that state of darkness & corruption into which he descended: from thee he received the words which he spake and without thee was nothing created or made which was made, for thou art the resurrection & the life the (anastasis) upper station from which

man fell and into which he must rise again or never be happy. Thou art the holiest of all into which our Lord opened the way by the blood of his cross and on his faithful followers thy light was shed which exceedeth the brightness of the sun, by which they were enabled to deny ungodliness & every worldly lust & to shine as lights in the world having their convers. honest.

The falling away of the primitive church was nothing but a departure from thy rules of purity, by which a body was formed in the flesh with which thou couldst have no correspondence, but during the reign of this mother of harlots thy residence was with the simple and virtuous who bore a testimony against sin. Such thou didst nourish & protect in the sequestered vallies & caves of the earth, until the filthiness of a false church was fully exposed & the time was come for thy appearing the second time without sin unto salvation.

Thou art the same yesterday today & forever. incorruptible and undefiled & only to such as look for thee art thou ever made manifest:
By mortification and death to an evil nature thou wast possessed by the first born of many brethren; & in the same manner the first born of many sisters found her lot & inheritance in thee.

We own the woman called Anne Lee as thy precious lovely daughter. born out of a carnal nature into the brightness & beauty of thy incorruptible light & having the same anointing with her divine laid & knowing all things we honor and respect her as second in the heirship of thy everlasting treasures one with thee O living Mother! & living in thee & thee in her we accept her with all readiness of mind. as the Mother of all living in the new creation.

We own thy descent in the line of heirship being ever the same in all the faithful dealing to every vessel of honor of thy fulness according to the capacity of each & filling thy body the church with all the fulness of God.

As thou O Mother! art a pure spirit and no defiled thing can have fellowship with thee so thy body is pure and undefiled, no envy or strife deceit or hupocrisy can possess thy members, but health & soundness spontaneously flow thro every part of thy earthly tabernacle.

In such a body thou hast made thy appearance and in thy sound and healthful members O Mother we have beheld thy beauty with inexpressible joy: and multitudes at the sound of thy going have flocked together to receive of thy fulness & find their relation to thee in the visible order of a church

Like shapless matter this body hath been collected and changed and transformed many ways & yet is lacking for that form comeliness & purity which can please and satisfy the The Father.
Perfect order O mother proceedeth from thee, Thro the channels of thy unsearchable nature bone cometh to its bone and every particle to its proper place; Life and breath is thy unspeakable gift thy work is to wash & supple to anoint, to feed & to nourish & to thee it belongeth to teach the young idea how to shoot, & to modify & guide the tongue.
To whom then should we look but to thee for the perfecting of the saints for the edifying of the body, for the purging away all filthiness for ornamenting thy tabernacle with the beauty of holiness the unity of the spirit, & the heavenly gifts proper for every part;
The patriarchs are dead the kings & prophets are dead & the builders of the first gospel church have ceased from their work, the heavens & earth have waxed old & passed thro many changes, but thou O Mother art the same & thy years shall not fail, And shall thy influence be exhausted thy power supplanted, thy name perverted and any thing arise or be formed as thy habitation, in which thou art not to be found

As. thou art one pure spirit of truth, clothed in doctrine bright as the heavens, possessing one body free from all the pollutions of the flesh, for the increase of thy one body we devoutly pray. Begin thy chymical operations — separate, by fire, the different substances in these mixed bodies, & purify to thyself that which will be purified, & unite with the pure substance of the foundation.

Part of this mixed matter cannot bear smiting Plain truth is a terror they crumble to pieces under its weight, Mother let it on, & try the spirits and the pretty flesh and let us see if it can be spoiled.

The wicked world are soothed to peace they have heard sound scripture doctrine & read so many of our books that they are ready to fellowship us as good christians and to attend our worship very sociably. Mother open thy mouth and blow thy breath upon them.. open the last seal, ~~inspire thy ministering spirits~~ sound the last trumpet & give the alarm in Zion & surprise the hypocrite with fearfulness, & rouse the sinner from all his hiding places. cast out every abominable thing & beautify the place of thy feet; destroy and split every false tongue & turn to the people one pure language — —!

Then shall many run to and fro and know-

The last dispensation

leage be increased — Then shall the law of the spirit of life go forth from Zion & the name of Mother sound From sea to sea & from the river to the ends of the earth And then shall thy will be done on earth as it is in heaven, & the kingdom and the greatness of the kingdom under the whole heaven be given to thy holy offspring world without end

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I believe in God the Father
I believe in Mother too.
That it is her gift to gather.
And create our souls anew.
I believe in son and daughter
Fountain of all good on earth
In which pure and living water
Souls receive the second birth

I believe that in the Mother
Son and daughter do unite
And sincerely love each other.
As pure children of the light

or a state of health. Common health with mortification and faith, is the most acceptable time to serve God. After so much sickness & distress it may work for good. If you suffer for well-doing, you will have your reward. Some have to suffer and bear for the increase of the body, and others may suffer for their own faults. I feel a desire that you would all become as the heart of one man, united together in love.

May 9, Sab. Father desired to know whether we had all come to meeting in a gift; for without faith it is impossible to please God, and without works, it is impossible to gain salvation. Zion has to be redeemed by judgment, and her converts with righteousness.

May 12,– Caleb Worley deceased. All met as usual in the meeting-house. Father spake to give us an understanding of the providence of God, and how to know the mind & will of God, and the workings of the evil one; and asked whether we tho't all those afflictions, sickness, and fevers were from God, or from the evil one.

The wicked one (said he) is always at war against the work of God and his people, to destroy them by every means in his power. The dragon and his angels are at war against Michael and his angels. He desired that we might get hold of faith and a spirit of prayer, to hate and overcome all such evil.

May 16, Anne Johnson deceased. A funeral hymn was composed at her request. "Come on fellow trav'lers, our lot is to suffer" &c.

May 19, Wednesday. Father spake & said, I reckon you have had some motive in coming to meeting. One thing I have to tell you:—You have to come into obedience:—If you love me, keep my commandments; If you have faith, you will not only work to maintain yourselves, but will labor to lay up treasure in heaven.

May 30, Sab. Went to meeting and labored; but Father said we had a powerful weight of heaviness—it seemed cruel. He said we might retire, and labor for the power of God. and not depend on the faith of another, nor the hearing of the ear, but labor till we felt the power of God in our own souls, like a well of water spinging up;—to put away every thing that would hinder our coming into oneness—denying ourselves, crossing our own wills, going in union, laboring for the general good and seeking the honor that cometh from God only.

June 2, wednesday. Father said, there were a number of us collected under the profession of Believers; and Believers in Christ feel justified, but no doubt there are some here that are enemies to the cross of Christ. I want you to examine the matter seriously, and put away every thing of the flesh; and those who do not feel justified, may humble themselves on their knees while the faithful go forth in worship.—

Solomon said, there were some so stupid they hardly knew whether they had faith or not, who once said they had faith. O cruel, to think how blind and stupid! He desired we might wake

Sep. 9, was appointed by government as a day of fasting and prayer because of the war and distress over the land. We went to meeting & Archibald spake. He said, there was a law in Zion—the law of the spirit of life in Christ Jesus and there was a law of sin and death. He exhorted us to more zeal and resolution to free ourselves from every band and be free souls, & cheer up under every trial, and be willing to endure any thing for the gospel's sake. In the gospel there is peace, but in the world, trouble.

Be faithful and take courage, & God will be your front and your rearward. Keep union together in all things,—in attending family and public meetings, and make no excuse to stay out of meeting, if you can avoid it by any means.—Take Christ's yoke upon you—Come into subjection and obedience—Labor for more power to overcome that evil spirit, and press on, for it is your Father's good pleasure to give you the kingdom. He spake a great many encouraging things, that they might get hold of the truth.

Sep. 11th. Night meeting—The covenant was read.—Peter spake and said, I suppose you feel that you have less protection than when Father and Mother were at home; then, certainly, you ought to be the more zealous and watchful and observe the sabbath. I am afraid that you gather more evil on that day than any other, by scattering about, out of your rooms and into the woods, or some unclean place—Any thing at all to get from under the yoke.

Sep. 17 Night meeting. Peter spake & said he supposed we might have felt uneasy from his staying away all day. He said, he was with the brethren who are now under guard conveyed along with the army. They desired that we wo'd remember them and pray for them; they are in great tribulation as much as they are able to bear—They sent their love by me to you all.—It is our duty to pray, that the angels of God would guard and protect them.

We kneeled down and prayed for our dear brethren. Peter said he had done all that he knew was for the best, he could not reflect on himself. When he saw the brethren march along, he was struck with such pain, and felt that they had gone as far as they could feel justified: they then declared off, but were put under guard and taken by force. He said, we had a great deal of affliction and distress, from time to time, but this seems to be the greatest trial. It is tribulation indeed! He hoped it would have a suitable effect on our minds, to learn more of the solemn fear of God, instead of so much levity; if you do not, something will come upon you that will bring you to it. Be serious and be engaged—Lay up your treasure in heaven, which the world can neither give nor take.—Be earnest in prayer to God, for I believe our brethren feel more their need of crying to God than they have ever done.—Sep. 22d. The brethren got home and we were thankful, and we kneeled down in solemn thanks to God for their return.

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